

PAGE

the Alliance Witness

472

(FORMERLY THE ALLIANCE WEEKLY)

MAY 4, 1960

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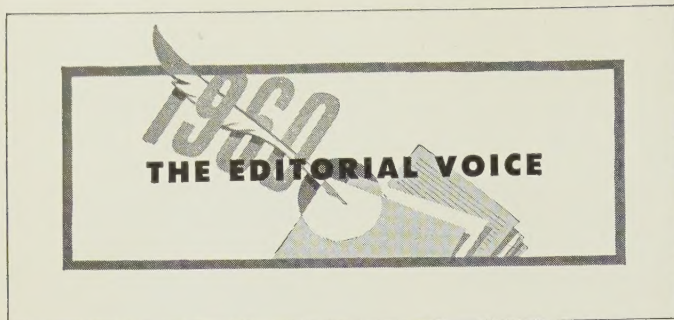
MAJESTIC MT. HOOD, PORTLAND

63rd General Council

(73rd year)

Portland, Oregon, May 11-16

MAY 3 1960



RESISTING THE ENEMY

Someday the church can relax her guard, call her watchmen down from the wall and live in safety and peace; but not yet, not yet.

All that is good in the world stands as a target for all that is evil and manages to stay alive only by constant watchfulness and the providential protection of Almighty God.

As a man or a nation may be in deepest trouble when unaware of any trouble at all, and in gravest danger when ignorant that any danger exists, so the church may be in greatest peril by not recognizing the presence of peril or the source from which it comes.

The church at Laodicea has stood for nineteen hundred years as a serious warning to the whole church of Christ to be most watchful when no enemy is in sight and to remain poor in spirit when earthly wealth increases, yet we appear to have learned nothing from her. We expound the seven letters to the churches of Asia and then return to our own company to live like the Laodicean church. There is in us a bent to backsliding that is all but impossible to cure.

The healthiest man has enough lethal bacteria in him to kill him within twenty-four hours except for one thing—the amazing power of the human organism to resist bacterial attack. Every mortal body must fight its internal enemies day and night. Once it surrenders its hours are numbered. Quite literally it must fight or die.

The reason for this is that the human race inhabits a fallen world which is in many ways hostile to it. Nature as well as man is fallen; and as sin is normal human powers gone astray, so disease results from microscopic creatures once meant to be useful to men but now out of hand and perverted. To live, the body must resist these invisible enemies successfully, and considering our high vulnerability and the number of our enemies it is wonderful that any of us manages to live beyond his childhood.

The church lives in a hostile world. Within and around her are enemies that not only could destroy her, but are meant to and will unless she resists force with yet greater force. The Christian would collapse from sheer external pressure were there not within him a counterpressure sufficiently great to prevent it. The power of the Holy Spirit is, therefore, not optional but

necessary. Without it the children of God simply cannot live the life of heaven on earth. The hindrances are too many and too effective.

A church is a living organism and is subject to attack from such enemies as prey on living things. Yet the figure of the human body to stand for the church is not adequate, for the life of the body is nonintelligent, whereas the church is composed of moral beings having intelligence to recognize their enemies and a will to enable them to resist. The human body can fight its enemies even while it is asleep, but the church cannot. She must be awake and determined or she cannot win.

One enemy we must resist is *unbelief*. The temptation is strong to reject what we cannot explain, or at least to withhold belief till we have investigated further. This attitude is proper, even commendable, for the scientist, but wholly wrong for the Christian. Here is the reason:

The faith of the Christian rests down squarely upon the Man Christ Jesus who declares that He is both God and Lord. This claim must be received by pure faith or rejected outright; it can never be proved by investigation. That is why Christ's appeal is directed to faith alone. The believer thinks, it is true; but he thinks because he believes, not in order that he may. Faith secures from the indwelling Spirit confirmation exquisitely perfect, but only after it is there without other support than Christ Himself.

Another enemy is *complacency*. "Woe to them that are at ease in Zion." The contented Christian is not in danger of attack, he has already been attacked. He is sick and does not know it. To escape this we must stir up the gift of God which is in us. We must declare war on contentment and press toward the mark for the prize of the high calling of God in Christ Jesus.

Again, there is *self-righteousness*. The temptation to feel morally pleased with ourselves will be all the greater as our lives become better. The only sure defense against this is to cultivate a quiet state of continual penitence. A sweet but sobering memory of our past guilt and a knowledge of our present imperfections are not incompatible with the joy of the Lord; and they are of inestimable aid in resisting the enemy.

The fear of man brings a snare, said the prophet, and this enemy, too, must be defeated. Our whole modern world is geared to destroy individual independence and bring all of us into conformity to all the rest of us. Any deviation from the pattern, whatever that pattern may be at the time, will not be forgiven by society, and since the Christian must deviate radically from the world he naturally comes in for the world's displeasure. If he surrenders to fear he has been conquered, and he dare not let this happen.

Other enemies may be identified, such as *love of luxury*, *secret sympathy with the world*, *self-confidence*, *pride* and *unholy thoughts*. These we must resist with every power within us, looking unto Jesus, the author and finisher of our faith.

Satan knows that the downfall of a prophet of God is a strategic victory for him . . .

Perils of the Preacher

By A. W. TOZER

SOME occupations have built-in hazards, such as that of the coal miner, the deep-sea diver and the steeple jack. Everyone knows that the men who follow these pursuits are in at least some degree of danger most of the time.

Contrasted with these the work of the ministry would appear to carry with it no danger at all. For physical hazard the ministry stands just about at the bottom of the list and the minister is considered one of the best actuarial risks any insurance company can handle.

Yet the ministry is one of the most perilous of professions. The devil hates the Spirit-filled minister with an intensity second only to that which he feels for Christ Himself. The source of this hatred is not difficult to discover. An effective, Christlike minister is a constant embarrassment to the devil, a threat to his dominion, a rebuttal of his best arguments and a dogged reminder of his coming overthrow. No wonder he hates him.

Satan knows that the downfall of a prophet of God is a strategic victory for him, so he rests not day or night devising hidden snares and deadfalls for the ministry. Perhaps a better figure would be the poison dart that only paralyzes its victim, for I think that Satan has little interest in killing the preacher outright. An ineffective, half-alive minister is a better advertisement for hell than a good man dead. So the preacher's dangers are likely to be spiritual rather than physical, though sometimes the enemy works through bodily weaknesses to get to the preacher's soul.

There are indeed some very real dangers of the grosser sort which the minister must guard against, such as love of money and women, but the deadliest perils are far more subtle than these. So let's concentrate on them.

There is, for one, the danger that the minister shall come to think of himself as belonging to a privileged class. Our "Christian" society tends to increase this danger by granting the clergy discounts and other courtesies, and the church itself helps a bad job along by bestowing upon men of God various sonorous honorifics which are either comical or awe-inspiring, depending upon how you look at them.

Seeing whose name he bears, the unconscious acceptance of belonging to a privileged class is particularly incongruous for the minister. Christ came to give, to serve, to sacrifice and to die, and said to His disciples, "As my Father hath sent me, even so send I you." The preacher is a servant of the Lord and of the people. He is in great moral peril when he forgets this.

Another danger is that he may develop a perfunctory spirit in the performance of the work of the Lord. Familiarity may breed contempt even at the very altar of God. How frightful a thing it is for the preacher when he becomes accustomed to his work, when his sense of wonder departs, when he gets used to the unusual, when he loses his solemn fear in the presence of the High and Holy One; when, to put it bluntly, he gets a little bored with God and heavenly things.

If anyone should doubt that this can happen let him read the Old Testament and see how the priests of Jehovah sometimes lost their sense of divine mystery and became profane even as they performed their holy duties. And church history reveals that this tendency toward perfunctoriness did not die with the passing of the Old Testament order. Secular priests and pastors who keep the doors of God's house for bread are still among us. Satan will see to it that they are, for they do the cause of God more injury than a

whole army of atheists would do.

There is the danger also that the preacher may suffer alienation of spirit from the plain people. This arises from the nature of institutionalized Christianity. The minister meets religious people almost exclusively. People are on their guard when they are with him. They tend to talk over their own heads and to be for the time the kind of persons they think he wants them to be rather than the kind of persons they are in fact. This creates a world of unreality where no one is quite himself, but the preacher has lived in it so long that he accepts it as real and never knows the difference.

The results of living in this artificial world are disastrous. There are no more casual conversations, there are only "conferences"; there are no more plain people such as our Lord loved so well, there are only "cases" and people with "problems." The simple, unaffected candor that should characterize all relationships between the Christian and his fellow men is lost and the church is turned into a religious clinic. The Holy Spirit cannot work in such an atmosphere, and this in the end is calamitous, for without Him the work of the ministry becomes wood, hay and stubble.

Then there is always the danger that the minister may suffer detachment of sympathy and his attitude become abstract and academic, so that he loves mankind without loving people. Christ was the exact opposite of this. He loved babies, publicans, harlots and sick people, and He loved them spontaneously and individually. The man who claims to follow Him cannot afford to do otherwise.

Another peril that confronts the minister is that he may come unconsciously to love religious and philosophic ideas rather than saints and sinners. It is altogether possible to

feel for the world of lost men the same kind of detached affection that the naturalist Fabre, say, felt for a hive of bees or a hill of black ants. They are something to study, to learn from, possibly even to help, but nothing to weep over or die for.

Where this attitude prevails it soon leads to a stilted and pedantic kind of preaching. The minister assumes that his hearers are as familiar with history, philosophy and theology as he is, so he indulges in learned allusions, makes casual reference to books and writers wholly unknown to the majority of the people who listen to him, and mistakes the puzzled expression on the faces of his parishioners for admiration of his brilliance.

Why religious people continue to put up with this sort of thing, as well as to pay for it and support it, is beyond me. I can only add it to the long list of things I do not and probably never will understand.

Another trap into which the preacher is in danger of falling is that he may do what comes naturally and just take it easy. I know how ticklish this matter is and, while my writing this will not win me friends, I hope it may influence people in the right direction. It is easy for the minister to be turned into a privileged idler, a social parasite with an open palm and an expectant

Notice to Council Delegates

In order that the Council Committee on Standing Committees be able to carry out its responsibility adequately it is most important that all delegates to the General Council, meeting in Portland, Ore., May 11-16, send their notice of intention to attend the Council to Dr. J. T. Zamrazil. The Committee on Standing Committees begins its work before the opening of Council.

Kindly send notices at once to Dr. Zamrazil at 1814 N.E. 39th Avenue, Portland 12, Ore.



look. He has no boss within sight; he is not often required to keep regular hours, so he can work out a comfortable pattern of life that permits him to loaf, putter, play, doze and run about at his pleasure. And many do just that.

To avoid this danger the minister should voluntarily impose upon himself a life of labor as arduous as that of a farmer, a serious student or a scientist. No man has any right to a way of life less rugged than that of the workers who support him. No preacher has any right to die of old age if hard work will kill him.

Perhaps it should be said, however, that some men of God have learned to labor in the Holy Spirit and have thus escaped both idleness and death by exhaustion, and have lived to a great age. Such men were Moses and Samuel in olden times and men like John Wesley, Bishop Asbury, A. B. Simpson and Pastor Philpott of more recent times. These wrought mighty deeds without injuring their constitutions, but not every man has been able to find their secret. Charles Finney taught frankly that a man of God could hasten his end by carrying the burdens of a backslidden church, and he exonerated the preacher and blamed the church. Whether we agree with him or not, he is still a man whose convictions are not to be taken lightly.

Again, the usefulness of any minister may be greatly impaired by either of two opposite sins—too great flexibility or too great rigidity. Between these two rocks there is a deep, clear channel, and blessed is the man who finds it.

To bend to the wishes of an unspiritual congregation on matters of morals or doctrine is a dark evil; to modify the sermon to please a

carnal deacon is a deep sin; but to refuse to compromise on trivial matters reveals a spirit altogether out of harmony with that described by James in the third chapter of his epistle: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

The evil of too great rigidity was noted by Thomas à Kempis: "True it is that everyone willingly doeth that which agreeth with his own liking, and inclineth most to those that are of his own mind . . . but if God be among us we must sometimes cease for the sake of peace to adhere to our own opinion. Who is so wise that he can know all things? Be not therefore too confident in thine own opinion; but be willing to hear the judgment of others."

Two other perils to the man of God should be mentioned, and these also are opposites. One is to be elated by success and the other to be cast down by failure.

These may strike the reader as being trivial, but the history of the Christian ministry will not support this conclusion. They are critically dangerous and should be guarded against with great care. The disciples returned to Christ with brimming enthusiasm, saying, "Lord, even the devils are subject unto us through thy name," and He quickly reminded them of another being who had allowed success to go to his head. "I beheld Satan as lightning fall from heaven," He said. "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

The second of these twin dangers need not be labored. Every minister of the gospel knows how hard it is to stay spiritual when his work appears to be fruitless. Yet he is required to rejoice in God as certainly when he is having a bad year as when he is seeing great success.

It is not my purpose here to accuse or belittle, but to point out dangers. We are all objects of the malicious hatred of the devil, and we are safe only as we are willing to humble ourselves and accept help from each other, possibly even from one who is as weak and who stands daily in as great peril as this writer. ♦ ♦ ♦

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The Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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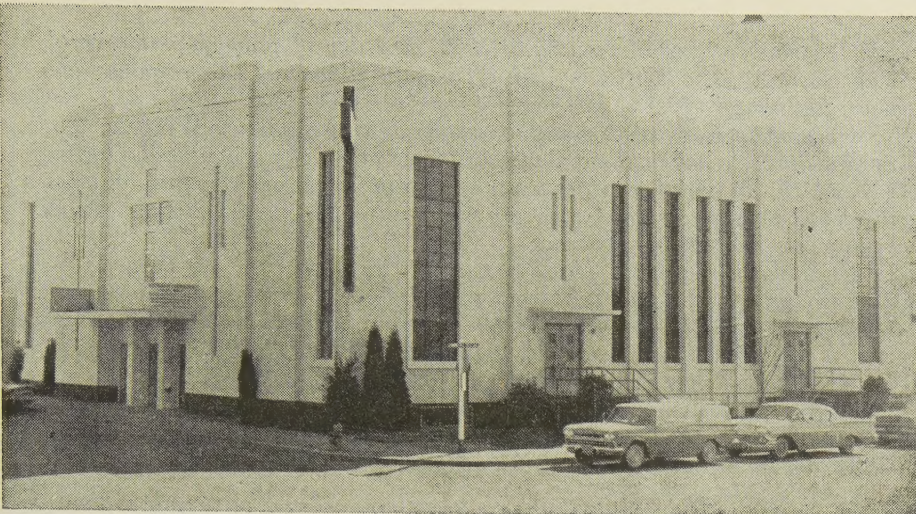
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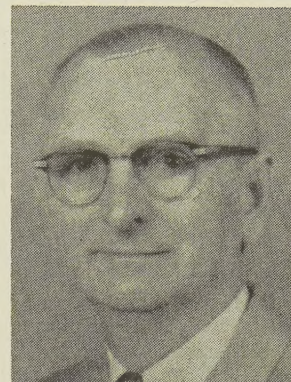
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The Alliance Church, Portland, Ore.



Dr. J. T. Zamrazil

Portland, "The City of Roses"

WHERE THE GENERAL COUNCIL MEETS MAY 11-16

By REV. RONALD C. CARLSON

NESTLED deep amid Oregon's towering Cascade Mountains lies the Willamette Valley where the mighty Columbia River has its confluence with the Willamette. The elevation is on an average only 175 feet above sea level in contrast to the 6,000 feet of the surrounding mountains.

It was near the joining of the rivers over a hundred years ago that two men stood and flipped a coin to determine whether the trading center should be called Portland or Boston, in honor of their respective home towns in the East. The coin's side indicated that the town site eight blocks long should be Portland. In short order the growing town claimed a wharf, a sawmill, a bakery, general store, blacksmith shop, roadhouse, factory and even a ferry to service the east side of the river.

The turning point of the city's progress resulted from the gold rush of 1849. Due to the demands for the state's products, the Tualatan Plains of rich farming land were opened to the pioneers. Ocean-going vessels found the Willamette and Columbia rivers navigable for the transportation of the trade which was so badly needed to the south. In 1887 a railroad connecting with San Francisco meant the vital linkage of two transcontinental lines. In 1850 *The Oregonian*, a newspaper still being published, was established and the first church erected. The population in 1851, when the city was granted a charter by the territorial legislature, was 700. It has now grown

to a city with 412,100 residents and 812,000 people in the metropolitan area.

The basic industries of wood products and agriculture still dominate the economic structure of Oregon. But Portland with an abundance of hydro-electric power at its disposal has become an industrial center with a diversity of products; clothing, pulp and paper, chemicals, stone and clay products, precision instruments, stoves and oil burners, cameras, lift trucks, food packaging, textiles and metal industries are in the main the stabilizing force of its economy.

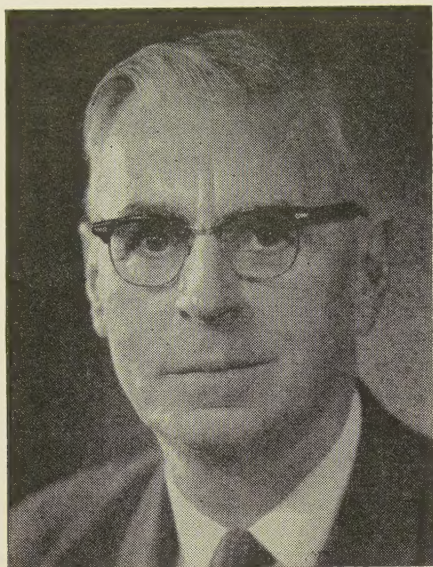
Oregon is vacation country. Following the Columbia River to the east of Portland, the tourist finds the six-hundred-foot drop of the cascading water over Multnomah Falls. The Bonneville Dam, where hundreds of fish jump its fish ladders every day, is a short thirty-seven miles east on the Columbia River. Majestic Mount Hood is only sixty-two miles distant. Farther to the east lies a great plateau where lava beds and petrified forests are evidences of bygone geologic eras. Some eighty miles to the west the Pacific Ocean bathes four hundred miles of beach with its changing tides. In the "City of Roses" itself is an organized scenic drive covering all the points of interest, including the largest "log cabin" in the world and the famed international rose test gardens.

Located also in Portland is Cascade College led by Dr. Edison Habegger. The college is sponsored by The Mis-

sionary Church Association which fraternally uses The Christian and Missionary Alliance as the placement for many of their missionaries and some missionary support. The Alliance through the years has been deeply grateful for the kindred spirit that exists between these two organizations as they obey the command to go into all the world.

Shortly after the turn of the century a vision grew into a venture that started the work of The Christian and Missionary Alliance in Portland. A group of consecrated individuals banded together as they began to feel the pressure of the spiritual needs of a heathen world, as well as the need of the lost in their own community. However despite the sowing of the seed with tears, there was not the hundredfold increase nor the sixtyfold, nor even the thirtyfold hoped for as a minimum. But after continual sowing, more watering of the parched ground and with much intercessory travail, there was "first the blade, then the ear, after that the full corn in the ear."

The west side of the Willamette River was the site chosen as the first meeting place for the Alliance in Portland, and for a number of years the locations changed from one unproductive place to another. Finally in 1949, while the congregation continued to pray, labor and believe God for great things, the basement of the present structure was built. The simple but commodious building pictured on this page was far



Dr. H. L. Turner
President, C. & M. A.

larger than was ever contemplated by the little group who first met fifty-five years ago, and far surpassed the expectations of the group praying in a rented church.

The present edifice was completed in March, 1958, on the corner of North East 39th Avenue and Hancock Street, and was dedicated with a total evaluation of nearly \$260,000. An indebtedness of only \$60,000 remained at the end of 1959. Yet during the entire time of the building program, when the weight of finances became a considerable burden, the church, conscious of its missionary obligations, has contributed some \$77,000 for the foreign missionary program of the Alliance. A strong missionary appeal is constantly before the people and, in their loyalty to their missionary vision, their pledge to foreign missions has been constantly rising, until this past year it reached over \$13,000.

The future plans for building include the removal of the present parsonage and the erection of a commodious three-story educational annex on its site next to the church.

The Sunday school enrollment numbers almost 400, whereas the Sunday morning congregation is in the neighborhood of about 300. Six groups meet each Sunday evening in the fellowship and the youth program; it runs from the Bible Story Hour for the preschoolers through the senior adults.

The church presents a strong musical program, accented by four choirs who combine their talents on Christmas, Easter and other special occasions. For acoustical purposes the church has a ceiling suspended by thousands of steel wires. Through the use of baffles and sounding boards the electric organ

(Continued on page 19)

Last November I called January 8, 1960, as a day of prayer for the worldwide work of The Christian and Missionary Alliance. The response was most gratifying.

Once again I appeal to you, the readers of THE ALLIANCE WITNESS. The Lord willing, we will hold our General Council in the city of Portland, Oregon, May 11-16. In addition to the usual opportunities for ministry and business, there will be some unusual and very important decisions to be made. In all of these we need divine guidance.

On Thursday, Friday, Saturday and Monday—May 12, 13, 14 and 16—a united prayer service will be held from 7:45 to 8:45 A. M. Wherever you are at that time, will you join us in intercession? At 7:45 A. M. (PST) in Portland it will be 8:45 A. M. (MST), 9:45 A. M. (CST) and 10:45 A. M. (EST). Daylight saving time may affect this in some areas.

At the conclusion of Council we would like to be able to say, "It seemed good to the Holy Ghost, and to us." This can be so if we exalt our Lord Jesus Christ above all doctrines, organization, achievements and persons.

I solicit your coöperation.

Harry L. Turner
President.



Gov. Mark O. Hatfield



Dr. R. A. Cook



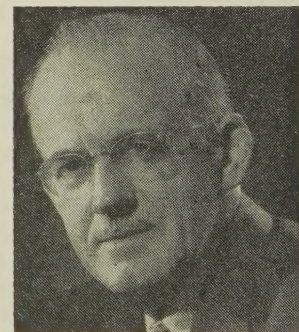
Dr. Edison Habegger



Dr. R. R. Brown



Rev. P. W. Reidhead



Dr. A. W. Tozer

Speaking at the General Council

Governor Mark O. Hatfield will bring the opening address of the General Council at the service to be held in the Civic Auditorium, Portland, at 7:30 P. M. May 11. Rev. E. W. Richards, superintendent of the Pacific Northwest District, will preside, and Dr. J. T. Zamrazil will bring the address of welcome. Rev. E. S. Brinkman will respond.

On Thursday and Friday (May 12 and 13) at 4:00 P. M. Dr. Edison Habegger, president of Cascade College in Portland, will bring the message. The Thursday evening sermon will be given by Rev. Paris W. Reidhead, of New York City, and Dr. A. W. Tozer will speak on Friday evening.

Dr. Robert A. Cook, vice-president of Scripture Press, will address the Council on Saturday and Sunday evenings. On Saturday the choir of Simpson Bible College, of San Francisco, will present a musical program preceding the message.

At 10:45 A. M. Sunday morning, May 15, delegates and visitors will hear Dr. H. L. Turner, retiring president.

The Sunday afternoon missionary rally, high light of the Council, will be directed by Dr. R. R. Brown. This meeting is at 2:30 P. M.

The Preachers Chorus will minister on Thursday, Friday and Sunday.

Friends in the Portland area are cordially invited to all these services.

DESPITE THE MENACING SHADOWS HOVERING
OVER THE EARTH WE GO ABOUT OUR BUSINESS AS USUAL . . .

The Shadow of the Beast

By HELEN SIGRIST

NEVER before have the shadows cast by future events seemed so strange, so menacing. Despite our brash talk of the Soaring Sixties, many readers of headlines are uneasy. Atomic power, space exploration, Communism and other forces and problems of our day fill pages of our publications, and average citizens react by retreating into a dream world of Wild West TV.

Christians who read their Bibles shake their heads and say that we are living in the last days, and soon the Lord will come for His own. Yet saying this, we go about our business, and generally business is good. We avoid looking at the menacing shadows because we do not like to be frightened. We may not be saying "Peace and safety" with the business analysts, but neither are we crying "The day of the Lord is at hand!" Worst of all, as the world is being prepared for the Antichrist, the church tends to conform as a gelatin to a mold.

Those who have thoughtfully read the thirteenth chapter of Revelation may have wondered how it could be that the whole world "wondered after the beast," that is, the future Satan-inspired ruler of the earth. And that "power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life." Why would people of many nations accept a dictatorship that permits only those with the beast's mark to buy or sell?

Dictatorships are not new, but our generation has seen varieties of this form of government that go far deeper into the personal lives of the people than did the old autocracies. Furthermore, whether or not a leader has been almost deified, the people

have in recent years been led through the belief that they are the source of power and that the dictatorship is by and for them. The greater the crisis, the more likely that the world would turn to one who offered a way out of chaos and could provide organization, a definite goal and a sense of security. Our generation has seen Jews denied the right to buy and sell in Germany, and then seen them killed by the million. Our generation has seen families of small businessmen and more prosperous peasants and all political dissenters denied the right to buy and sell during days of revolution or Communist conquest. All that makes the future great empire fit into today's pattern.

But there is more. Through the ages philosophers and writers have analyzed man and his motives, but psychology as a laboratory science is new. Just recently it has been noted that research on the reasons for our actions could show how actions might be controlled. It is no longer a matter of reason. It is no longer a matter of arousing emotions in the simple fashion of orators and rabble-rousers. If we have not seen the terrifying possibilities it is because we have not understood what is happening around us and the new techniques that mold men's minds, and to some extent even our own minds.

We are getting used to shrugging off the alarmists who tell of the activities of public relations specialists—the P. R. men. We don't mind too much that they have found that our buying habits aren't influenced nearly so much by quality inside a package as by the color of the cover and the gimmicks in the ads or the sense of prestige they can attach to the buying. We laugh at ourselves

for being so silly and think we will watch a little more carefully, and then forget the whole thing. Fundraising drives are promoted by P. R. men, and we go for the ones with the most sentimental appeals, never inquiring whether it is 50 or more than 75 per cent of our money that goes into overhead. Now P. R. men are in politics, producing the public images of big-time candidates—determining when they shall seem stern and when they shall be folksy, when they shall be righteously indignant, even when they should get a shorter haircut. We are only in the experimental stage. What could a Satan-inspired leader do with a good squad of P. R. men?

Some time ago there was a little hue and cry about experiments in unconscious suggestion—the flashing of messages on movie screens for fractions of a second, too quickly to be noticed by the conscious mind but caught by the unconscious; or the voice on radio that one understood without hearing. We may have had no recent reports on this, but have the techniques been forgotten?

Is it merely coincidental that great stress is now being put on hypnosis? Though no one fully understands the mechanism, a willing mind under hypnosis will feel what it is told to feel and, within limits, will do on awakening what it was commanded. For some this makes possible painless childbirth or operations without anesthesia. Suggestion such as that used by the P. R. people is in a sense a sort of hypnosis, but there is no doubt that hypnotic techniques could be more directly used to influence opinion and action.

Most secular magazines carry from time to time articles on the Parapsychology Laboratory at Duke Uni-

versity, which investigates such things as telepathy and clairvoyance, and many wonder if these are real after all and not old wives' tales. There is no need to try to weigh the proof of so-called extrasensory perception. For us the investigation is another straw in the wind, foreshadowing a seeking of mental powers that might give man a greater sense of independence from God.

A term has entered our language from Communist China: brainwashing. Though we cannot be certain, Communism may in the future rely less on bloodshed than in the past and more on these psychological methods, including appeals to reason and to emotions, constant repetition, exhaustion of resistance, threats and promises. The mechanisms of brainwashing are similar to those of the psychological experiments of the free world.

We still call ours a "free world" compared with that behind the Iron Curtain, and yet how easily we are led by the nose. Today we struggle to keep up with the buying patterns of our neighbors and the handsome folk in the ads; we read the same smatterings of psychology and worry if children show signs of being individual. Today's moral standards are largely determined by what is being done, not by absolutes. Today's Beatnik rebels, even, show their rebellion by dressing alike, growing similar beards, praising the same vices, reading the same few books and using the same limited vocabulary. What will tomorrow bring?

There among the shadows of future events we can see the weaving tentacles of a power increasingly able to control men's minds in a way never known before, systematically, scientifically. Behind it all is the shrewdest created mind working out his last, best plan. He will need someone to front for him, to embody his ambition, to rally the nations to build a godless heaven. The tools are ready now for this one who is to be revealed, and minds are being conditioned to accept him. In that last great sales campaign, that greatest of P. R. drives, a "public image" will be built that will have something for everyone—strength, incredible wisdom with human

touches, the promise of prosperity and health for all, safety and future glory. The people will "worship the image of the beast" in this sense, whatever else is meant by those words.

We Christians should not be "conformed to this world," and should not be shaped by these sinister forces. We should not share the world's ambitions. Our aim is the glory of God, not prestige or advancement for ourselves or our church organizations. We should not join in worship of the spectacular or of the publicized individual. We should not possess its ability to be moved by sentimental stories and its callousness to the fate of dying millions. We should not imitate its publicity techniques, thinking that they bring quick results. Having seen these things (and many of us have seen them), we should not be weighed down by the world's lethargy, the growing willingness to delegate thinking and acting to anyone willing to take over, if only we may be left undisturbed.

The only way to avoid being forced into the world's mold is to allow ourselves to be shaped after the pattern of Christ. We easily agree to this as a statement of doctrine. It is not easy when God would one by one cut the bonds that tie us to the world, and we cry out, "Not that! Anything but that!" We try to withdraw into a state of half-surrender, which means a life without the fullness of God, which in turn means that we are exposed to



Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 13, 1960, at 1:30 P. M., in the Civic Auditorium in Portland, Oregon, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials and to conduct such other business as may properly come before this body.

W. F. Smalley
Secretary.

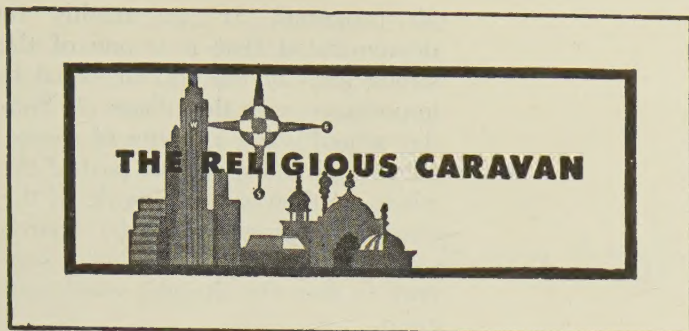
the pressures of the world. It might help if we could once glimpse the meaning of what is happening, and shudder at the warning signs, and especially the development of mind control. Then we would escape that power, which is doomed to destruction, and never once look back with longing.

When concerned Christians speak about the church with conviction, there is usually little disagreement. Often there is praise from those who are busiest in worldly activities, for it is not easy to recognize ourselves in an unflattering group picture. Others hedge with, "Oh, yes, that is so true. But in our own circumstances we must not be too visionary." There are those who sadly admit that the reason they seem to be doing no wrong is that they are doing nothing at all, except, they hope, living a Christian witness—which, incidentally, would be no small thing, for it requires a holy life and much intercession and many acts of love. As we think of the state of the church, each of us should remember: my first responsibility to God is the condition of that part of the church that I call "myself."

Church awakening means individual awakening. The spiritual life of a group depends entirely on the spiritual life of its members. Of course we know this. Yet we keep looking for something outside ourselves to blame if all is not as it should be. In a world of bewildered people being prepared for a grim game of follow-the-leader, it is not easy for Christians to accept individual responsibility, to live disciplined lives even if no one else wants to, to be guided by God insofar as we understand Him even if others follow cunningly devised programs, or to seek to be holy even if we see no one else who seems to know what holiness means. Today—and tomorrow—God's grace and power are unlimited, and they are freely available.

It is especially to each of us today, to me, that it is written, "Awake thou that sleepest." It is just for us—for me as an individual—that it is said, "Watch ye, stand fast in the faith." Let no one look around to see whom the Lord meant. Let each answer, "Speak, Lord; for thy servant heareth."





DAVID R. ENLOW, Reporter

AT HOME

World Quaker membership at 194,862: World membership of the Religious Society of Friends (Quakers) totals 194,862, a gain of 1,840 over the previous year and of 19,000 since 1949. Figures released by the Friends World Committee, through American offices in Philadelphia, also show that meetings in United States and Canada list 121,658 members, an increase for the year of about 1,200, and for the decade of about 7,000.

First Georgia church in ABC: The three-year-old, 150-member Highland Park Baptist Church in Augusta, Ga., has affiliated with the American Baptist Convention, making it the first church in Georgia to ask for ABC membership. Known until 1950 as the Northern Baptist Convention because of its predominant ministry in northern United States, the ABC is just now extending into the South.

New Moody station on air: WDLN, the new Moody Bible Institute radio station in western Illinois, is now on the air. Broadcasting began Sunday, April 3, following FCC approval of its proof of performance tests. Located near Orion, Ill., the AM station will be on from sunup to sundown with a power of 1,000 watts. Moody Bible Institute's fourth station, WMBI-FM in Chicago, is expected to be on the air early this summer.

MISSIONS

Far Eastern Gospel Crusade to enter Cambodia: At the invitation of The Christian and Missionary Alliance (the only evangelical missionary society working in Cambodia) the Far Eastern Gospel Crusade is entering the southeast section of the country to occupy the Prey Veng, Svay Rieng provinces and portions of Kandal and Kompong Cham. Approximately one million people inhabit this small section of Cambodia. The Crusade hopes to get their first missionaries into the field during 1961.

Eight years—four converts: Two men and two women, the first converts among the Tepehuane Indians deep in the heart of the Sierra Madre Mountains of Mexico, have been baptized by the pastor of the First Baptist Church in Durango, Mexico. They were won to Christ by Wycliffe translators who have lived among the tribe for eight years preparing the Bible in the local language. One of the new believers has helped with the

translation and is now holding services in his own home and in other villages.

India mission celebrates jubilee: The North East India General Mission is currently celebrating its fiftieth anniversary of work in the hill country of Manipur State.

ABROAD

New Dead Sea discoveries: One of the biggest and most difficult archaeological expeditions ever undertaken in the Holy Land, a two-week search of caves dotting the sheer cliff above the Dead Sea, has unearthed at least one ancient parchment fragment containing a Biblical passage. The expedition, led by Hebrew University archaeologists, also produced two groups of fragile, twisted papyrus documents or letters, as yet unopened, and also leather jackets worn by Hebrew rebels who fought against the Romans almost 2,000 years ago. Virtually intact, the jackets were the first of their kind ever uncovered.

Korean Church seventy-five years old: The first Methodist missionary arrived in Korea seventy-five years ago. Celebrating the event recently were three Korean Methodist conferences, at joint sessions, in a five-day conference. The Koreans gave special certificates to missionaries who had served thirty years or more in the Korean Church. The honor list included seventy Korean pastors, nine missionaries active in Korea and thirty-one missionaries now retired in America.

PEOPLE

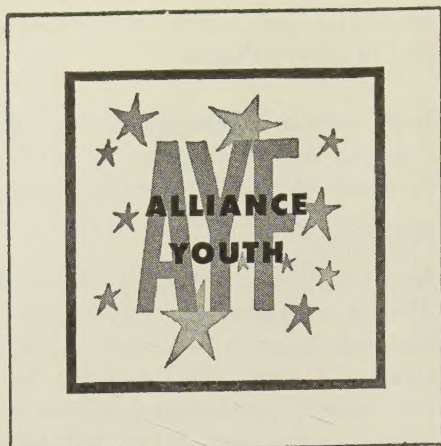
Elderly missionary chooses to remain in China: Miss Ellen Nielsen, eighty-eight, has refused invitations by the Danish Lutheran Missionary Society to return to her homeland in Denmark. Miss Nielsen, sent to the Chinese field in 1899 by the Danish Missionary Society, has repeatedly refused to "go home," choosing to remain in Communist-dominated Manchuria "to remain with my dear Chinese."

PEOPLE SAY

Dr. Eugene L. Smith, of New York, of Methodist Overseas Missions: "The secular world today will not listen to the man and woman who makes his living from religion as it will listen to the nonprofessional."

ODDITIES IN THE NEWS

Khrushchev, Filon—"Brothers in Jesus": During his tour of France the strong man of Communism greeted Greek Ambassador F. Filon as a "brother in Jesus." Premier Nikita Khrushchev made the statement on the occasion when he was introduced to the Paris diplomatic corps. "Yes, of course we are," Khrushchev said to the surprised ambassador. "You brought Christianity to us and we are very grateful." In more private sessions Khrushchev reportedly told President Charles de Gaulle, a devout Roman Catholic, that he did not believe in God, but that he regretted it.



WELDON B. BLACKFORD, Editor

Our Greatest Challenge Is Youth

By GEORGE F. SANTA

We can judge the importance which we attach to the evening youth program by the personnel assigned to it, the training provided for its leaders, the materials supplied its workers and the funds allocated to its needs.

First there is this matter of personnel assigned to youth work. In most of our Sunday schools we average about one worker to every eight or ten youngsters. At least we are earnestly striving in that direction. For the same department and the same potential attendance for the evening group, we assign just two adults—sometimes only one. Then we make these two workers responsible not only for the youth meetings but for the greater portion of week-day activities as well.

What about the training provided for youth leaders? How much importance do we place upon the youth program judged by the effort we put forth to train the leaders?

For our Sunday school workers we provide state, area and national conventions and rallies, local and area clinics, and often a year-round training program in the local church. On the other hand, youth workers who have so much as an evening's conference and instruction for their job are exceedingly fortunate!

Now let's consider the importance of youth work judged from another standpoint—that of materials provided. We do quite well by our Sunday schools. Quarterlies for both teachers and pupils, and take-home

papers as well; libraries of audio-visual aids, flannelgraph materials, and many other teaching helps. And this is right. Our Sunday school workers should have the best in equipment and teaching aids if they are to teach God's Word effectively. Judged by the materials provided for the Sunday school's teaching ministry, it holds a place of value and importance.

But using the same measuring stick for the Sunday evening youth meeting, what value would you say that your church places on it?

One other consideration in our analysis of the value placed on youth work is the funds allocated to it. In many churches youth workers do—and are expected to—provide the funds needed to carry on the youth program. Expenses incurred for parties, program materials and transportation more often than not come out of the sponsor's own pocket, and sometimes church officials fail to even inquire about expenses.

All too frequently hundreds of dollars are spent annually on one part of the church's educational program while another, equally important, goes begging.

In making such a plea on behalf of any particular phase of the church's educational program it is reasonable to expect that it will be supported by convincing argument. In this case, such argument is not difficult to supply.

Where does the young people's meeting fit into the church's over-

all program? It can readily be demonstrated that it is one of the strong arms of the church, equal in importance with the others. If Sunday school is not a matter of choice, but a vital, indispensable part of the whole, so then is youth work. If the missionary program of the church merits wholehearted financial support, so does the church's youth program.

I suggest several important ways in which the youth program is an integral part of the whole and hereby plead for its full recognition.

1. It is one of the great recruiting centers for church leadership. It has frequently been brought to our attention that the Sunday school furnishes the church its most fruitful leadership-recruiting ground. This claim is not without foundation. By my years of experience with young people of all age groups and from considerable observation, I am convinced that the greatest number of church leaders come from the ranks of those who have been active in *both* the Sunday school and the youth program.

2. It is also one of the church's greatest training centers. Sunday school trains in the Word of God, in the study of its principles and their application to everyday life. In this sense, and in other ways as well, the Sunday school is certainly a training center for the church's leadership. But the Sunday school's training ministry, in marked degree, is incomplete without the additional training received in the evening expressional program.—Condensed and used with permission from *Action*.



Pre-Council AYF Presentation

Wednesday, May 11, 1:30 P. M.

Civic Auditorium

PORTLAND, ORE.

Program Features

In Times Like These—Group Presentation

Target Practice—Group Demonstration

The Missing Key—United Workshop

I Have a Question—Audience Participation

Grand Review—AYF Materials

Keynote Address

REV. GEORGE F. SANTA, Director,
Christian Workers' Service Bureau

THE ALLIANCE WITNESS

They thought no one could take Mabengi's place, but they found God had another prophet in Congo—Rev. Yoeli Kuvuna, representing the Congo churches at the General Council

On Whom Mabengi's Mantle Fell

By REV. J. E. NICHOLSON

SINCE the opening of the Congo Mission seventy-five years ago God has raised up giants of faith. Isaki Mabengi and Tomasi Paku are names that especially command the respect and affection of the people. Mabengi was a preacher of great ability and power, a man who dared to trust God for the miraculous. Paku, now in his eighties, still leads the church as its president.

When Isaki Mabengi laid down his earthly tasks we thought no one could fill the gap. At that time Yoeli Kuvuna was young and inexperienced. But it was not long before everyone knew that the mantle of Mabengi had fallen on him.

Yoeli Kuvuna was associated with Mabengi in the ministry of the church at Ndingi. So rapidly did the church grow that the brick building Mabengi had labored to build had to be torn down and replaced. The new structure built by Kuvuna is like a light set on a hill overlooking the town of Ndingi. It commands a wonderful view of the surrounding country and its beautiful forest-covered slopes. When the drum announces the hours of service it can be heard for miles. At the appointed time worshipers fill the church. More than a thousand people gather regularly.

The platform behind the pulpit is so large that it gives the pulpit the appearance of being in the center of the building. In back and on the sides is a place for the choir, a throng of children who delight in making a joyful noise unto the Lord.

Ordinarily Pastor Kuvuna himself leads the song service. If he is detained by someone who wants to pour out a story of trouble and grief, one of the younger workers will take charge. But what an inspiration to see the pastor himself

conducting. His enthusiasm and spirit make everyone happy to sing. After the offering has been lifted a hush settles over the congregation. There is an atmosphere of anticipation as the pastor opens the Bible to read, not just a text but an entire chapter or two. Some of his favorite sermons are Noah in the ark, Jonah in the fish, Lazarus in the tomb and the believer in Christ.

To be sure, Kuvuna's sermons are not short. He makes use of objects and people to illustrate them in dramatic ways. A chicken and an egg are common objects for his sermons on the new birth. As he preaches, his congregation listens attentively to his stories and watches every gesture. Audience reaction is genuine, and when he gives the invitation to accept Christ as Lord there is almost always a good response.

Pastor Kuvuna is ever concerned

Rev. Yoeli Kuvuna, his wife, Doluka, and Esteli, Noa (left) and Isaki

D. E. WALBORN



for the welfare of his flock. I have been amazed at the way he can remember the names and family circumstances of the people he meets. When he rides with me in the car I have a chance to observe the man's character and to see evidence of his popularity. The people gather around him no matter where he is.

On one occasion when we were traveling on a lonely road he asked me to stop. He had seen an old woman slowly walking toward us with a load on her back. Speaking kindly to her, he asked about her family, her work and her needs. As he bade her good-by he took from his pocket some money and slipped it into her hand, leaving her smiling and praising the Lord. Later I learned that this sort of thing is a regular practice with him.

I have also observed that people will press money upon him. If he visits some commercial center he is greeted by everyone. Clerks and office workers invite him to their homes for tea. They do not permit him to leave empty-handed but give him bills of large denominations.

His own comment is, "I have never been able to beat the Lord in giving." A visitor from the United States, impressed with his evangelistic abilities, offered to secure for him a regular salary if he would devote himself exclusively to evangelism. Much to the visitor's amazement, he instructed the interpreter to reply, "I thank you, sir, but I would rather trust the Lord for my support than to trust man."

Pastor Kuvuna's work as secretary of the annual church conference keeps him busy writing to his fellow workers and to the missionaries. Since the church is self-governing he is not obliged to send copies of

(Continued on page 14)



W. D. CARLSEN

Our responsibility is to a village family in Thailand . . .

A Society that is built squarely on a missionary theology

Our Compelling Motive

By REV. LOUIS L. KING

FEW subjects retain the freshness that missions still holds for the people of The Christian and Missionary Alliance. Seven decades of continual declaration before multitudes of people has not dimmed its appeal. In the Alliance this familiar subject has not become in the least worn nor hackneyed, nor does it fail to excite interest today.

It is not likely that many of us now living know much about the political, financial and social questions which were prominent in men's minds in 1887, the year in which The Christian and Missionary Alliance was formed. Most of the themes that gripped public attention then have passed away as a mist passes away from a mountain in the morning light. But in our Society missions is a theme so vital and vast that it is considered worthy of the intelligent and sustained attention of reverent minds. It comes to us today as fresh as early spring blooms—as trembly thrilling as in the year of our Society's founding.

For a while great regions of the earth were shut against us. Some of the areas we then sought to enter were blocked by unfriendly governments, hostile peoples or impossible living conditions. But undeterred, our missionaries forged ahead by prayer, sacrifice and unparalleled bravery, and that in spite of the

enormous toll by death. The cost of accomplishment can be seen in the forty-five deaths in India and in the Congo between 1893 and 1900; in the thirty-six martyr graves in China in 1900; in the tomb of one Middle East pioneer which serves as a milestone on the lonely way to the borders of Arabia; in the five jungle graves in Tarakan; in the Jaffray and Deibler markers in Sulawesi (Celebes) and in the Johnsons' headstones in Thailand. Besides these, there are other mounds in India, Viet Nam, Japan, South America and Africa, some long since forgotten and others untended. A few sleep in the briny deep. These together with the living have made our history glorious.

By not duplicating existing agencies, by reaching out to the untouched areas by the Holy Spirit's enabling, we have succeeded in sending the gospel to some of the most destitute corners of the world. Besides the twenty-two fields in which we now serve, we also worked for a time in fifteen others. We planted the first churches in the provinces of Hunan and Kwangsi, China. We constructed the first American church building in Jerusalem. Our missionaries started the first gospel churches in Viet Nam and Cambodia. In Venezuela and Ecuador we dedicated the first

Protestant chapels. In Chile we labor in the southernmost city in the world.

Today on fields served by Alliance missionaries there are 2,746 churches with 1,280 outstations and 131,843 baptized adult believers. And the missionary spirit is increasing. Since 1956, 259 new missionaries have sailed to the fields. The total receipts for all mission purposes for 1959 reached \$4,073,866.52. Our Society's active foreign staff numbered 824 on December 31, 1959. This gives us the sixth largest missionary staff of any Protestant mission in the world. The work is carried on in 149 languages and dialects.

The question is frequently asked, "What has been the incentive for foreign missionary work which has produced such results? How is it that the Alliance has attained the proportions necessary for a worldwide outreach? What accounts for the urgency with which Alliance churches act in hastening the spread of the gospel?"

The motivation certainly was not denominational prestige; not rivalry or the promotion of civilization, not trade or social progress. It was not pity for the heathen. It was not because "missions pay," and not alone because of Christ's command. The Alliance could have been a mis-

sionary movement without these. What then are the worthy principles that produced such a result?

First, there was an inner urge and passion, deeper than the sense of duty. The Christ-life was the reason. The watchwords were "All for Jesus" and "Jesus Only." Truly following the pattern of Christ, our missionaries have sought no other path but that which He took. There has been no desire for a perpetuity of repose and pleasure. Inconveniences, self-denial and resignation in every place and in all events have been embraced as the only way to rescue fallen men and restore them to God.

Secondly, there was and is a fixed and fiery ambition to make Christ known at home and abroad. So fiery has been this zeal and so fixed our gaze upon those other sheep that Christ would also have us bring, that others have testified of this single-minded emphasis. And for us it is a delight to have it that way. Indeed, money, churches, colleges, youth, our *all*, is for the purpose of carrying the gospel to the ends of the earth until Christ returns.

Next, the Society has risen to its present size and outreach by the narrow delimitation of its aim. Ours is a fellowship around a message and a mission. The message is Christ in all His fullness. The mission is to make Him known. There has been an effort, not to do several things but to do one thing, not to spread money over several projects until the resources run thin, but to channel everything to reach the lost.

Again, ours is a Society built squarely on a missionary theology. There is the conviction that an assembly which is not missionary will soon cease to be a church. It will lose the Holy Spirit. It will be robbed of its motive power. Being cold to missions, it will be cold to Christ. It may have the form of the Christian religion, but it will not have the gospel. As a direct result of such beliefs, missionary work is a passion in the pastor's heart and conscience. He instructs and leads his congregation with this as his aim. He seeks to overcome the resistance of self-centeredness and prejudice; to awaken the attention of apathetic minds; to raise at home the supplies to maintain the work abroad.

Since congregations cannot long

resist the contagion of a really enthusiastic pastor, the people rise to his level of conviction. The Alliance pastor in this does not merely support and advocate missions. On true Biblical grounds he is convinced that missions is the chief end of the church and why his congregation exists.

Paramount among the reasons for the missionary success of The Christian and Missionary Alliance is the type of Bible college conducted by the Society. The four colleges, although possessing a good measure of scholastic respectability, do not depend upon that. They seek instead to kindle the missionary passion in every student. A sacred altar of missionary fervor was set up from the beginning so that the lips of every student should be touched with living coals. The schools are hot with zeal for evangelism—surcharged with a solemn anxiety for the plight of lost men. Indeed, no man can live on Alliance college campuses without facing for him-

self the question, "Is it Christ's will for me that I go forth to serve Him in the regions beyond?"

Our schools are committed to the truth that the Holy Spirit must control in power and fullness the life of the believer. True-hearted love to Christ, the enthusiasm to sacrifice for men, faith in the omnipotent Christ, true beneficence and intercessory prayer have been set forth as essentials to the health and strength of this movement.

The Christian and Missionary Alliance is essentially different. Instead of being a church that *has* a board of missions to look after one phase of its activity, the Alliance *is* a missionary organization. World evangelism is not an arm or a phase, one among several subsidiary functions, it is the life of this movement. The impassioned pleading of the man upon whose heart God laid a burden for the whole world still reverberates through the Society he founded and to the ends of the earth. ♦ ♦ ♦

. . . and to aborigine tribesmen in New Guinea's mountains

E. W. ULRICH





Rev. Yoeli Kuvuna, representative of the Congo churches, met the Board of Managers in their quarterly meeting in New York April 5-7. Also present with him was Rev. David Mason, former Society treasurer and missionary to the Congo, who baptized Mr. Kuvuna in 1921. Pictured are (front row, left to right): D. C. Kopp, H. L. Turner, President; Mr. Kuvuna, L. L. King, Foreign Secretary; David Mason; (second row) R. M. Chrisman,

Area Secretary; Nathan Bailey, Vice-president; R. R. Brown, C. J. Mason, L. L. Pippert, Home Secretary; B. S. King, Treasurer; L. J. Isch, Sr., W. F. Smalley, General Secretary; R. W. Battles, A. W. Tozer, Editor, THE ALLIANCE WITNESS; K. C. Fraser, L. L. Brooker; (back) D. T. Anderson, G. Wishart, W. F. Bryan, J. A. Bandy, J. L. Stirzaker, G. O. Hall, H. P. Williams, W. H. Brooks, C. A. Epperson. Rev. W. V. Yaggy was absent.

ON WHOM MABENG'S MANTLE FELL

(Continued from page 11)

the conference minutes to the missionaries. He feels, however, that the missionaries should have the information so that they may bear the burdens and problems with the members of the church. He remembers gratefully that the missionaries first brought the gospel to Congo. No one can answer his logic when he asks how we can pray in unity with the church unless we are informed. One of his frequent sayings is, "The work of God is not only ours but yours, too."

Yoeli Kuvuna is loved and appreciated by missionaries, government officials and business people as well as by his congregation. Whenever any white man passes his town he invites him to have a European meal in his home cooked by his young wife. Not only his gracious hospitality do we enjoy but his friendliness, his understanding heart of love and his pleasant conversation. He talks with ease upon any subject to which our thoughts may turn. He is one of God's choice servants. His visit to this country will result undoubtedly in strengthening the bonds of fellowship between the churches here and in Congo. ♦ ♦ ♦

Board of Managers Considers Varied Agenda

The Board of Managers of The Christian and Missionary Alliance met in New York for their quarterly meeting April 5-7. Twenty-four members were present for the three-day session which was opened with the usual prayer service.

In a special session Rev. Yoeli Kuvuna, ordained Congolese minister of the Alliance, was introduced to the Board. Mr. Kuvuna is a district superintendent in Congo, Africa, with nineteen churches under his jurisdiction; he is in the United States as a delegate to the General Council of The Christian and Missionary Alliance.

The Board heard reports on the opening of the Jaffray School of Missions at Nyack in the fall of 1960. The Jaffray School is a graduate program in missions study. They also appointed a committee to continue the study of the possibility of opening a graduate school of theological study in the Alliance. This matter has been under consideration by the General Council for several years, and has been considered by various commissions. The present committee will give attention to the implementation of such a program.

The Finance Department, reporting at this meeting for the first quarter of 1960, stated that receipts were "encouraging," although the budget for this period has not been fully met. A further report pointed out that the financial status of the business arm of the Publication Department, William

H. Dietz, Inc., and Christian Publications, Inc., is showing "decided improvement."

Turning their attention directly to missions, the Board of Managers directed that the Foreign Department develop its own internship program for the training of missionary candidates. They approved the request of the Foreign Department to send ten qualified teachers to the Congo to meet the educational crisis there, and then appointed six couples and one single lady to service in various mission fields. Other candidates were approved for later appointment to foreign service.

Reports concerning the work in South America, the Netherlands, Africa and the Near East were presented by the Foreign Department, following the recent deputations of Rev. L. L. King, Foreign Secretary, and Rev. G. S. Constance, Area Secretary.

Considering the homeland, the Board gave attention to plans for developing more Sunday schools and churches in the United States and Canada through the Bureau of Extension.

In one session the Board honored Dr. R. R. Brown, pastor of the Omaha Gospel Tabernacle and member of the Board of Managers since 1926. Because of a 1955 Council ruling preventing members from serving more than two consecutive terms on the Board without the lapse of one year, the well-known Nebraskan will not be eligible for re-election this year.



JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. M. Bliss Steiner and children, Stanley, Merrill and Wesley, sailed April 12 for their third term of service in Cambodia.

On Furlough

Rev. and Mrs. Jonathan L. Amstutz and son, Timothy, arrived in Boston April 7 from India, having completed their second term.

Misses Betty L. Blanchard and Esther L. Kuhn arrived in New York April 11 from Upper Volta, West Africa. They have both completed their third term.

Rev. and Mrs. I. R. Stebbins arrived in San Francisco April 10 from Viet Nam where they have completed their sixth term of service.

Rev. and Mrs. Michael Kurlak arrived in New York April 15 from Guinea, West Africa, where Mr. Kurlak was chairman of the field. They have completed their sixth term of service.

The New Generation

To *Mr. and Mrs. Arnold P. Reimer*, Colombia, a son, David Dale, on April 7.

To *Rev. and Mrs. William Bowler*, Greene, N. Y., a son, Daniel Philip, on March 31.

To *Rev. and Mrs. K. G. Riggenbach*, Indonesia, a son, Scott Edwin, on April 7.

Nyack's Simpson Church Has Meetings

Rev. C. J. Mason, superintendent of the South Atlantic District, held special services in the Simpson Memorial Church in Nyack, N. Y., March 27 through April 1.

In his first message Mr. Mason accused the Christian church of having no room for the important things of the spirit. Later he pointed out that in many churches there are problems because people of differing temperaments cannot get along, yet the disciples, men of tremendous differences, seemed to get along together. Speaking primarily to Alliance members, Mr. Mason referred to the heritage of The Christian and Missionary Alliance, and

stated that one of the problems is that we have a doctrine not backed up by practice. He exhorted the congregation to remain sensitive to the Spirit of God and to cultivate a warmth of heart. Dr. C. Donald McKaig is pastor.

Rally Area Organizes

The women's missionary groups from Finchford, Osage, Mason City and Powersville, Ia., and Lyle, Minn., met in the Finchford Community Church on April 1 and organized as an area missionary rally. Officers were elected as follows: Mrs. Myron Malone, Osage, president; Mrs. C. D. Tieszen, Mason City, vice-president; Mrs. Reuben Strecker, Powersville, secretary-treasurer.

Rev. and Mrs. Norman Hoyt, members of the South Africa General Mission, were the speakers.

Simpson Appoints Dean of Students

Simpson Bible College, San Francisco, Calif., is the first of the four Alliance schools to establish the office of Dean of Students. The new position was created on the recommendation of the Accrediting Association of Bible Colleges and has been filled by Simpson's former dean of men, Rev. Harold M. Best, Sr. The new office will include responsibility for extracurricular activities, health and housing, student employment, counseling, orientation and placement services.

Nebraska Church Dedicates New Sanctuary

The Havelock Alliance Church, of Lincoln, Nebr., dedicated its remodeled auditorium on Sunday, March 27, in a day of special services at which Rev. Harry E. Jueckstock, superintendent of the Western District, was the speaker.

The auditorium, remodeled at the cost of \$14,000, has been changed from a tabernacle to sanctuary design and includes a new baptistry, new lighting fixtures and additional seating for 500 people. A combined audience of 900 attended the dedication services, according to the pastor, Rev. James T. Cunningham.

Texas Congregation Increases Pledge

The Alliance church of Longview, Tex., held its annual missionary convention March 13-20, under the direction of Rev. Charles Droppa, pastor. He reports a pledge of \$5,550, a 51 per cent increase over last year's figure.

A total of 2,700 people heard Rev. S. Thomas Burns, of Africa; Miss Lois Boehnke, Indonesia, and Rev. Keith M. Bailey. In one service nine young men surrendered to what they considered the call of God to missionary service; in another service fifty-nine young people stood to indicate a willingness to answer God's call to Christian service.

Dr. Tingley in New York State

Dr. Glenn V. Tingley, evangelist of Nyack, N. Y., and director of "Radio Revival," held services recently for Rev. George B. Osborne, of Rome, N. Y., and also for Rev. Charles Kegerize, of Olean, N. Y. Both pastors stated that there were "many decisions made among believers as well as victories in the lives of unbelievers." In the Olean church seven young people accepted Christ as Dr. Tingley addressed the Sunday school on the closing day.

With the Lord

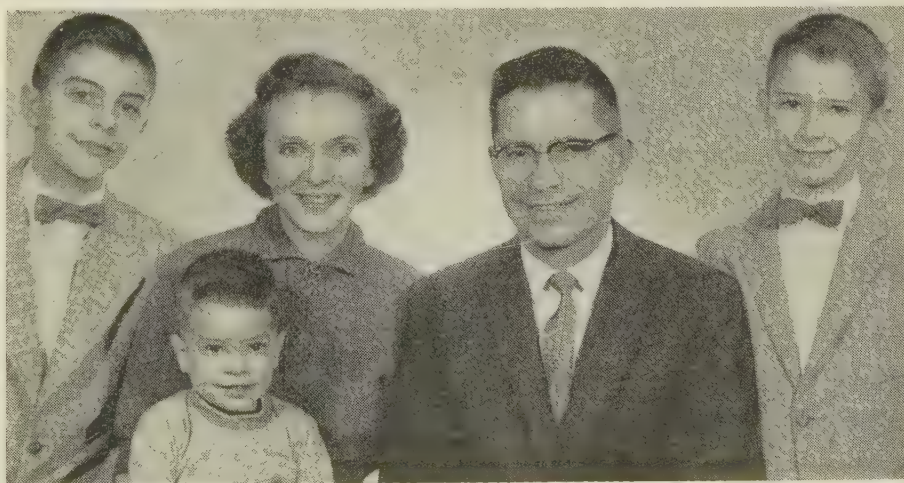
Mr. Hiram (Harry) M. Lake, eighty-two, went to be with the Lord on Monday, April 11. He became an active member of the Christian and Missionary Alliance Church of Binghamton, N. Y., fifty-six years ago and held various offices in the church, serving as an elder for a number of years.

Mr. Lake's mother, Mrs. Isabella Lydia Lake, was one of the founders of the Johnson City church of The Christian and Missionary Alliance. The old-fashioned parlor meeting was conducted in her home for some time. Out of this came a nucleus for charter membership in the Johnson City church.

Mr. Lake was married to Ruth Gates Lake, daughter of Rev. T. P. Gates, former superintendent of New Jersey for The Christian and Missionary Alliance, and Mrs. Gates.

Mrs. Lake survives with two sons,
(Continued on page 19)

Rev. and Mrs. M. B. Steiner and family, Cambodia





L. R. Carner

WITH THE LORD

Lauren R. Carner

Missionary to India, 1934-1960

Lauren Roy Carner is with his Lord. On March 26 he joined the great company of those who have laid down their lives as a sweet-smelling sacrifice to Him they adored. The land which gave him birth has gathered him back to her bosom to await the glad day when we shall all be together with the Lord. He lies on a wind-swept hilltop midst his beloved Satpura hills, with the town of Chikalda on his right and the fort, about which he knew so much, on his left.

Few, if any, Westerners had a better knowledge of the culture and history of India. His understanding of her people and his love for them found expression in his untiring ministry, though often he was in physical pain and distress. His intense devotion to the Lord made him a flaming witness to the love of the Lord Jesus. Through His power he ministered effectively to the people of India.

Mr. Carner's messages were straight from the heart of God. The choice of words was evidence of the deep thought and careful preparation which went into each one. Whenever he addressed missionary groups there was nearly always a melting before the Lord. His theme in the last Indian camp meeting, shortly before he left us, was "The New Jerusalem." Another of our missionaries ministering with him there spoke of the richness and depth of his messages. He was constantly invited as a special speaker and could not possibly fill all the requests which came to him.

"If I could be a teacher like the Sahib, I would be greatly honored," remarked one of his students. Another wrote, "When we heard about the Sahib, we thought that a precious thing has been lost, because he was a precious teacher to us." As principal and teacher at the Bible Training School at Bodwad he held up to those who were training to be pastors and evangelists an extremely high standard and ideal. Being God's chosen undershepherd was to him the greatest honor afforded to man.

Lauren Carner was a gifted writer, though his constant ministry in various places and his work in the Bible school left him very little time for this ministry. A valuable contribution he made to the Christian Church of Maharashtra was the compilation of a Marathi chorus book, entitled *Gazar Sangrah*. It is now in its third edition and is widely used throughout all the Marathi language area.

Lauren Carner was born on August

7, 1908, in Amraoti, Berar, India, to Rev. and Mrs. E. R. Carner, missionaries in India. His childhood and youth were spent in India. He received the B.A. degree from Asbury College in 1932, and in 1942 he was granted his M.A. degree from New York University, where he was made a member of the Rho Chapter of the Phi Delta Kappa. He earned his M.A. for Teachers at Indiana University in 1958.

On September 5, 1932, he was married to Lacy Lee Winston, whom he met at Asbury College. They had one son, Laurens Reaumur. After their marriage Mr. and Mrs. Carner ministered in the Christian and Missionary Alliance Church at Poughkeepsie, N. Y. In India they served in various strategic areas in the Marathi section of the field. In 1936 Mr. Carner was the missionary in charge of the British and Foreign Bible Society tour of West India. He was secretary of the Revision Committee of the New Testament portion of the Pandita Ramabai Bible.

For years our brother suffered constantly with stomach ulcers which grew worse during the last few months of his life, yet he never considered himself or his own comfort. One week before his death he had gone to take care of a faithful Indian member of his singing band who had met with an accident. Mr. Carner lovingly ministered to him until death released him, then washed and prepared the body for burial and conducted the funeral on the morning of March 19. When he returned home he was so completely exhausted that he had to go to bed for two days. Then, still burdened for the widow of his friend, he got up and came to Akola to make arrangements for her future. Soon after returning home his ulcers ruptured and this was followed by a seizure of gallstones which caused serious complications. Due to the isolated situation of the Bible Training School medical help was unavailable, and within two days he passed out of his suffering into the glories of his heavenly home.

The funeral service was held in Chikalda in the large schoolroom of what was once Sunrise School for missionary children. He had helped to organize and start this school. The service was conducted by Rev. Donald Capps, of Jalgaon. Because many of the missionaries were already gathered in Akola for the monthly day of prayer when the word of our brother's homegoing came, it was possible for most of them to be present for the service. Rev. R. P.

Chavan, head of our Indian Church, Mr. A. K. Damle, teacher at Bodwad, and two missionaries who had grown up with Mr. Carner in India, Rev. F. W. Schelander and Rev. A. C. Eicher, carried him to his final resting place. The casket was covered with a huge sheaf of the "flame of the forest," from the forest of Chikalda which was so much a part of him. His favorite hymns, "Thy Kingdom Come" and "Jesus Shall Reign Where'er the Sun," reminded us again of his devotion to his Lord. The most victorious voice in the large group which filled the room was that of Lacy Lee Carner. It was she who led us in songs of victory and praise as our brother was committed to the land which he so dearly loved.

He was laid to rest about midnight while well over a hundred of his national and missionary friends stood by in stunned unbelief at the loss of their beloved friend and brother. Dr. Frank Kline, principal of the Union Theological Seminary, where Mr. Carner had also taught, expressed for all of us in his final prayer the joyous fact that the grave has no sting because the Lord Jesus removed it. By the light of the pressure lantern the last song was sung in Marathi, "Never Dying Joy," as our brother would have wished it. It seemed a fitting climax to a life which had spent so much time ministering in song to the people of India by the light of a pressure lantern.

Mr. Carner is survived by his wife, Lacy Lee; his son, Laurens Reaumur, a junior at Indiana University; his parents, Rev. and Mrs. E. R. Carner, of Pasadena, Calif., and his brother, Rev. G. L. Carner, now in America on furlough from India.

The loss to the missionary family and the work of the Lord in India seems irreparable. But this is God's work, and He makes no mistakes. Who will take his place there at the Bible Training School? Who will challenge the Indian Church to rise up to new heights with God? Who will stand in the gap to point men and women and boys and girls of India to the loving Saviour? And who will take his place as the Christian *kirtankar* of Maharashtra?

Who's Who in American Education, in which Mr. Carner has been listed since 1945, gives his major achievement as the revision of the New Testament in the Marathi language. In the eyes of the world this may be so, but in the eyes of the Lord his greatest achievement was surely the winning of souls to the Lord Jesus in India and leading them on to a full measure of consecration and service. One of his students wrote, "Praise God, there is a day when we shall see him again—at the coming of Christ."

Some of us went back to his place of rest on the following morning. It is truly "beautiful for situation." As we stood around in a last final salute to our comrade, we asked God to give us twelve Indian young men who will step into the gap as preacher, teacher, writer and *kirtankar*.—HILDA J. DAVIES.

Sunday

MATTHEW 6:1-15 (verse 11).

It is not the bread of future days we ask, but the bread of today. Nor is it always luxurious bread, the bread of affluence, the banquet and the feast, but daily bread, or rather, as the best authorities translate it, "Sufficient bread." . . . But He can . . . add such a blessing with it and such an impartation of His life and strength as will make us know, like our Master in the wilderness, that man does not live on bread alone, but by every word that proceedeth out of the mouth of God.—A. B. SIMPSON.

Monday

ACTS 16:1-11 (verse 9b).

It is the cry of Greece to Judaea—the appeal of the secular to the sacred. Greece had every secular possession the heart can name—beauty, philosophy, art, culture, gaiety. Judaea had at this moment no secular possession at all; she had only Christ. Yet rich Greece called for the help of poor Judaea! . . . The perishable things of earth themselves require the aid of something beyond them; time cries to eternity, "Come over and help us!"—GEORGE MATHESON.

Tuesday

MARK 9:1-13 (verse 8).

They looked about them with dazed eyes; all was gone. The vision, the cloud, Moses and Elias—the luster and radiance and the dread voice were past, and everything was as it used to be. Christ stood alone there like some solitary figure relieved against a clear daffodil sky upon some extended plain, and there was nothing else to meet the eye but Him. Christ is there, and in Him is all.—ALEXANDER MACLAREN.

Wednesday

SONG OF SOLOMON 1:1-8 (verse 7).

*Jesus, Thou Joy of loving hearts,
Thou Fount of life, Thou Light of men,
From the best bliss that earth imparts
We turn unfilled to Thee again.*

*Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad, when Thy gracious smile we see,
Blest, when our faith can hold Thee
fast.*

—TRANS. FROM THE LATIN.

Thursday

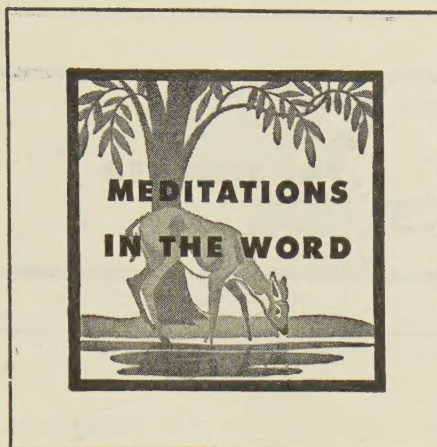
PSALM 51:1-10 (verse 7b).

If you allow acid to drop and remain on a steel object it will corrode it. And if you will allow sin to remain on your hearts unconfessed it will eat out all peace and rest. Do not wait for the evening to come or until you can get alone, but there in the midst of the crowd, in the very rush of life, with the footprints of sin still fresh, lift up your heart to your merciful and ever-present Saviour.—F. B. MEYER.

Friday

ISAIAH 32:1-11 (verse 2).

What a marvelous, all-inclusive description this is of the Man, Christ Jesus! And what



Edited by EDITH M. BEYERLE

a picture for the true pilgrim! The Man in the glory meets the man on the earth and becomes his all-sufficient Benefactor. In the wind and tempests of life He is the divine "hiding place." In the parched desert places He is the cool, refreshing waters of a celestial fountain flowing in endless "rivers of water." And in the scorching heat of a noonday sun He is the "great rock in a weary land." Blessed God-Man!—PAMEIL.

Saturday

PHILIPPIANS 4:1-9 (verse 7).

See . . . how faithfully the Lord is leading thee to true peace, who surroundeth thee with so many crosses. It is called "the peace of God, which passeth all understanding"; that is, which is not known by feeling or perception or thinking. All our thinking cannot attain nor understand it; none but those who of free will take up the cross laid on them, these tried and troubled in all they feel and think and understand, afterward experience this peace.—LUTHER.

Sunday

PROVERBS 4:1-13 (verse 7).

Wisdom is that quality which enables us to suit the right means to the end in view. . . . It teaches us how to live and enables us to meet every emergency right-ly and successfully. It does not mean that we are infallible. It is not the wisdom of our common sense and levelheadedness. It presupposes our ignorance and fallibility and takes God's wisdom instead of our own. Even when we cannot understand His leading, faith still can trust Him that it will be right in the end.—A. B. SIMPSON.

Monday

2 KINGS 6:8-17 (verse 17).

In the Uffizi Gallery in Florence there is a representation of the Battle of Ivry in which Henry IV of Navarre is waging war. Up in the right-hand corner one can see which of the contending armies will win, for there is pictured a group of angels with drawn swords, the guiding divine force that will win that day. No wonder one can be strong and of good courage when he can feel a power with him like that. It is God on our side.—GOSPEL HERALD.

Tuesday

1 TIMOTHY 4:8-16 (verse 12).

Where are the Christly leaders who can teach the modern saints how to pray and put them at it? Where are the apostolic leaders who can put God's people to praying? . . . Nothing but a specific effort from a praying leadership will avail. The chief ones must lead in the apostolic effort to root the vital importance and fact of prayer in the heart and life of the church. None but praying leaders can have praying followers.—E. M. BOUNDS.

Wednesday

LUKE 9:51-62 (verse 62).

*Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look.
Who sets his hand unto the plow,
And glances back with anxious brow,
His calling hath mistook.
Christ claims him wholly as His own;
He must be Christ's and Christ's alone.*
—SELECTED.

Thursday

1 JOHN 2:12-21 (verses 15-17).

The world wants "things," and it wants the Christian to pamper the same lusts. When it sees a man with his eyes on the skies and his affection centered upon things above, it feels uneasy in his presence, out of harmony with his spirit, and it sets about trying to remold him according to its materialistic concept. . . . We greatly fear that the world is doing capital business with too many professed Christians these days, to the shrinking up of spirituality.—GOSPEL BANNER.

Friday

PSALM 34 (verse 3).

"Magnify." Look at the "all times" of verse one and the "all things" of Romans 8:28 through the magnifying glass of God's grace and a yielded heart, and what appears so unlovely and even abhorrent will take on beauty and desirability. The writer once had the privilege of seeing under a glass a portion of the green scum of a stagnant pool. With the naked eye there was nothing beautiful about it, but under the high-power glass, behold! wonderful creations of fernlike formations, perfect in color and design—a lovely thing to behold. Just so is it with some of the "all things" of life.—PAMEIL.

Saturday

GENESIS 50:15-26 (verse 20).

Be sure to put God between yourself and circumstances. Everything depends on where you put God. There are three matters to consider in the case—your own position, God's position, and the position of the circumstances with which you have to deal. Most men put circumstances between themselves and God so much that they can hardly see God at all. . . . But there are wiser and happier souls who put God between themselves and circumstances, and . . . that which before had almost paralyzed becomes infinitesimal and unworthy of dread.—F. B. MEYER.

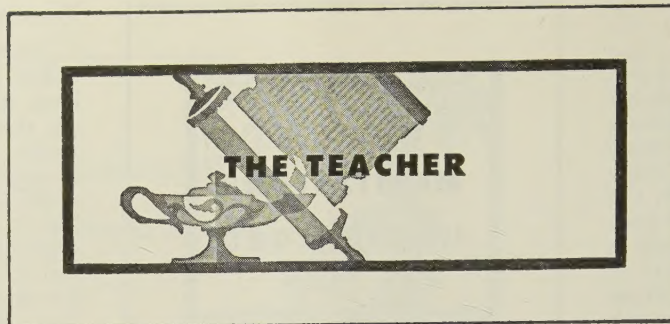
• Kindly notify us of change of address.

May 8, 1960

LESSON TEXT—
Matthew 5:9, 21, 22,
38-48

GOLDEN TEXT—
Matthew 5:9

DEVOTIONAL READING—
Micah 4:1-5



By Harold J. Sutton

May 15, 1960

LESSON TEXT—
Matthew 5:10-16;
13:31-35

GOLDEN TEXT—
Matthew 5:16

DEVOTIONAL READING—
Philippians 1:21-30

The Peacemakers

Peace has its home in the heart of God, passes to the heart of the redeemed through the merits of Calvary and becomes the objective of the renewed in personal relationships. The disposition of peace is the expression of love to others.

I. PEACE AS A MOTIVE (Matt. 5:9).

(1) *The condition.* "Peacemakers." Here is no peace-at-any-price nor a let-sleeping-dogs-lie attitude. It is the spirit that actively seeks to promote harmony. The peacemaker knows that there is no waste comparable to discord and that nothing is as wearing as strife. (2) *The consequence.* "The children of God." A better word is "sons." It is the promise of spiritual maturity. By this are God's "children" revealed.

II. PEACE AS A METHOD (Matt. 5:21, 22).

Judicial procedure was directed to three levels: "judgment," "council" and "Gehenna." Mark the progress of ill will: (a) anger, (b) contempt, (c) insult. He who does not take the first step, never comes to the last. Anger is murder in *germ*. Murder is anger in the *garner*. We are to guard the beginnings of strained relationships and thus keep the door closed to bitterness and strife.

III. PEACE AS A MOVEMENT (Matt. 5:38-48).

Negatively. Verses 38 to 42 indicate that returning kind for kind is not the kingdom way. Anger, the law, imposition and unreasonableness ("smite," "coat," "mile," borrower) are to be regarded in the light of Christian principle. They have no place in Christian discipleship. *Positively.* Verses 43 and 44 reveal that the old is superseded by the new. The old gave what it received, and considered that it had done well. But the new said that more was demanded.

(1) *The demands of love.* And this is for those who naturally have no claim upon us: "enemies" (v. 44). Love and salutation for those who return the same have no reward. The law gave good for good and evil for evil. Love is to give good for evil. More than negative nonresistance is required. None can pray (v. 44), sincerely pray, for another and hate that other. Hate or prayer will cease. "Love is the fulfilling of the law [makes up that which is wanting; fills the void]." Law offers a negative; love supplies the positive. Law evens the balance; love tips the scales. Law settles the score; love clears the slate.

(2) *The demonstration of love.* It is patterned after the Father's love (v. 45). How is the Father's love revealed? As the sun, the Father gives to all and makes no distinctions. So must we. Godlikeness in creature relations will reveal whose we are. But more, such demonstration *proclaims* the disciple's love (vv. 46, 47). The world loves its own. But the world's level is too low. No grace is required to love those who love us. First-rate selfishness will do here. But to love those who lose no opportunity to reveal their hatred and to be gracious to those who do not consider it worth their while to be civil—this requires God-imparted love.

The foregoing makes possible the believer's perfection (v. 48). The perfection is neither angelic, Adamic nor absolute; it is relative and concerns attitudes and adjustments. There are areas in which the child may share the Father's perfection, one of love. Remember that adjustments depend on attitudes; when the latter are proper, the former are possible.

The Christian in Society

Gospel righteousness is twofold: heavenly principles and holy practices. It embraces both one's love and life.

I. CHARACTER (Matt. 5:10-12).

The antagonism portrayed by *reviled* and *persecuted* is to be within the framework of "righteousness' sake" and "my sake." Some early Christians denounced themselves to magistrates and were killed. This martyr complex was not receiving the crown; it was snatching it. However, the true saint disturbs and is an offense to pride. He is properly aggressive and espouses unpopular causes. His is "the kingdom" and a reward therein. This reward is reserved for all who put the cross in their creed and who observe certain conditions in a certain specified spirit. It is not *what*, but *why* and *how* that counts.

II. CONDUCT (Matt. 5:13-16).

(1) "*Salt*" was a figure understood by all. Here was man's ally against decay and putrefaction. The believer is God's ally in a world that tends to corruption. As salt we are to stay the evil invasion with the preservative of grace. The usefulness of salt is in the peculiarity of saltiness. It is that which makes salt to be salt. Upon the moral level this saltiness (essence) can be lost. In other days nominal Christianity in the East lost its savor and was overrun by Moslem hordes. Later it happened in the West, and papal corruption swept the world. If it happens to our English-speaking civilization, mankind will experience another dark age.

(2) "*Light*." Not only is the world marked by decay; it is characterized by darkness. Light is the source of all illumination and heat. We are to illumine and warm. As "a city . . . set on an hill" the professor of grace "cannot be hid." His profession makes him conspicuous. As the city, he blesses the countryside or shadows the horizon. There is to be no attempt to conceal the light. The world may not want it. They may want even less to see what the light reveals. No matter, the Christian is to set the divine standard before men. The light is not to shine so as to call attention to itself. (The believer is the depository, not the source.) Rather is the light to shine so that the area is illuminated and men may see to come and go. As the white light of character and conduct stands out in bold relief against the sordid and tawdry, God is glorified. The Pharisees were as a beautiful candlestick—but there was no light. The monks in the Dark Ages put their candles under a bushel in an isolated monastery, and there was no light. Both erred. The candle must be lighted and put where it will give "light unto all."

III. CONFUSION (Matt. 13:31-35).

In the mustard seed we see the perverted growth of the kingdom in this age. What began in humility, the herb, becomes through pride a tree, the habitation for the unclean and destructive.

"Woman" (here the symbol of authority and management) hides the "leaven" (typifying corruptive evil) in the "meal" (emblem of service and fellowship). Fellowship with God in service is marred by the introduction of corrupting influences. Our present-age testimony is effective only as men of faith are united in a fellowship of consecrated service and separated from the evil of which leaven is the symbol. The parable is our Lord's estimate of the age.

Missionary Treasury

March 1960

General Fund \$337,560.60
Missionary Specials 36,929.00

This has been a blessed first quarter, inasmuch as the income for March was above that for January and February, quite contrary to the usual pattern. The income for March was \$15,000 above our budget of \$323,000.

For the first three months of 1960 the actual income has been \$34,000 less than what we had budgeted, but does represent an increase of \$74,000 above the income for the same period of 1959. For this good first quarter report we went to express our praise to God and our thanks to all our sacrificial donors.

Gifts for the month of March were covered by our receipt Nos. 21971-23614 and 1727-1853. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

PORTLAND . . .

(Continued from page 6)

has the audible depth of a pipe organ.

An electronic control panel permits various lighting effects. Strategically located are six telephones on a private system which allows constant contact with the pulpit, organ, piano, head usher and control room, and a roving phone with jacks conveniently located throughout the building. The modern brass light fixtures were made by the men of the church.

Ministers who have devoted their consecrated efforts in Portland for The Christian and Missionary Alliance have been: Dr. C. Sawtell, Rev. John Fee, Orville Benham, Ezra S. Gerig, Paul Collard, F. M. Landis, A. E. Hall, Leslie R. Hall, G. E. McGarvey, C. H. Steinmann, and the present pastor, Dr. J. T. Zamrazil.

From its congregation two ministers are presently serving the Pacific Northwest District, Rev. Arthur Hoenisch and Rev. Frank Mayo. In response to the foreign missionary call Miss Marion Doble went to New Guinea, Miss Dorothy Wilson to Thailand and Miss Betty Lou Hartson to the Tribes of Viet Nam. Several others are serving with other missionary societies. Other young women are serving with their husbands in the homeland ministry.

THE ALLIANCE FAMILY

(Continued from page 15)

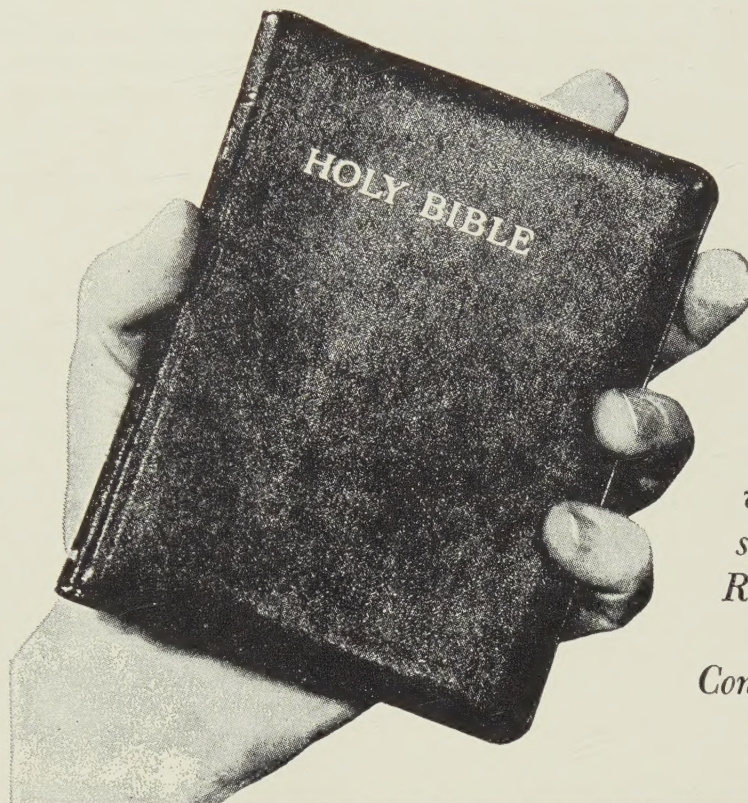
Mr. H. Miller Lake, Jr., missionary in the Baliem Valley, New Guinea, and John Douglas Lake, of Binghamton.

The funeral was held in Johnson City, with the pastor, Rev. Henry T. Roe, in charge, assisted by Rev. Reeves Havens, of Warren Center, Pa., and Rev. L. J. Isch, Sr., superintendent of the Northeastern District. Rev. Elliott E. Ackerly, of the Main Street Baptist Church, Binghamton, N. Y., sang.

Rev. A. L. Vail, of Anderson, Ind., went to be with the Lord on April 4.

He was eighty-two. Mr. Vail began his ministry in the Central District in 1920, serving churches in North Anderson and Aurora, Ind.; Morgantown, W. Va., and Melvindale, Mich. He engaged in evangelism for a time before his retiral in 1943. His wife, Lizzie, lives in Anderson. They had four children. The funeral service was held in Anderson.

Marilyn Grace Kelly, infant daughter of Rev. and Mrs. Eugene Kelly, on furlough from Colombia, went to be with the Lord on April 14. A congenital heart ailment caused death.



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An Exploding Responsibility

RISING as abruptly as it is, the rate of increase in the number of people inhabiting this planet presents a mounting missionary responsibility. The Church which is called by the name of Christ must reappraise the quality and nature of its missionary work.

In the face of today's population facts what we are doing is but a token fulfillment of our Lord's commission.

Let the economists devise such schemes as they may. As *Time Magazine* observes (Jan. 11, 1960), at no time in history have governments or churches had much influence in persuading people to have larger or smaller families.

In general the factors involved are apparently beyond human control. And it is well that they are. The Lord of life who allowed five thousand years for the population of earth to reach one billion has within the last one hundred years permitted that figure to double. Experts calculate that in sixty years the four-billion mark will have been reached (*Reader's Digest*, Feb., 1960). There is a difference of opinion among them as to this being cause for alarm or a welcome portent of great discoveries and accomplishments.

The almighty God who so loved the world that He gave His only-begotten Son to die for every person born into it has declared that He has no pleasure in the death of the wicked.

Yet without faith in Christ these millions of men are lost in sin and are doomed for eternity. "How shall they believe in him of whom they have not heard?"

Someone has estimated that approximately two million persons a year hear the gospel at some time. This is a little over 4 per cent of the number of people born in a like period.

These multitudes are not being born that they might be damned. The blood of Christ has been shed to redeem them. In its infancy the Church was itself like an exploding bomb, expanding much more rapidly than the population growth. It is imperative that we rediscover the secret of its power.

Our 824 missionaries and 2,787 national workers minister in 149 languages in our 22 foreign fields. Baptisms in 1958 totaled 8,545, yet the task is far from done.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada